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343 keeping plank canoes (*mon*). Dug-outs are usually left on the
501 beach, care being taken to draw them up above high-water mark.

● 514 No special areas are set apart for latrines. People go into the bush, as a rule not very far away, the women keeping to the area behind their own quarters at the back of the line of huts. In the case of a shore village, the men and boys wander along the beach.

364 Some attempt is made—rather spasmodically—to keep the village
412 clean, each woman sweeping the area round her own hut, with a broom made of bundles of the midribs of coco-nut palm leaves, tied at one end, without a handle. One man at Kurtatchi, more inventive than the others, made a rough wooden shovel, with handle all in one piece, with which to remove pigs' dung. Different villages vary very greatly in the extent to which they are swept and cared for, and as dogs and pigs wander round freely, while everybody constantly flings down areca-nut husks, bits of coco-nut, and miscellaneous oddments, even a short period of neglect suffices to give the village a very unkempt appearance.

342 *Huts*. At Petats, and a few other villages, under the tuition of
[177] the Missions, the natives now build themselves houses raised on piles, with plank walls and high-pitched roofs (see Pl. 3 *b*). But in most places, especially in Bougainville, the native type of hut still predominates, built on the bare earth, thatched with sago-palm leaves in the shape of a broad gothic arch, with the roof almost touching the ground on both sides. They are all exactly alike; their appearance can be seen from the photographs. There are no windows. At each end is a very small opening (a typical one measured 21×16 in.), serving as entrance and exit, closed by having planks set across it at night or when the hut is left empty.

[439] At the present time a few natives have plank doors swung on hinges and perhaps fastened with a bolt bought at the Chinese stores. The doors are raised about 3 ft. from the ground-level, and in front of each is a sort of shelf of split areca-palm trunks, 2 or 3 ft. in width, which serves as a sitting platform or verandah, as well as

342 an aid to scrambling in and out. The end of the hut, facing the
562 dancing space, with its entrance and verandah, is called *tagois*,
784 and is reserved for the men, women being allowed to use it only on certain ceremonial occasions. The women's place is at the back, called *babots*, including not only the back 'verandah' but all that portion of ground which adjoins the back of the huts, irregular in its outline because the larger huts project into it farther than the

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particular, are hedged about with the strictest taboos that are known in this society. The woman is held chiefly responsible for seeing that these rules are kept, but the man, for his part, must take care that difficult situations do not arise through his fault, and that his mother-in-law is not put to undue inconvenience in observing the taboos between them.

A man must not see the face of his female *waris*, nor her hair. For this reason she carries about with her constantly a kind of pointed hood made of pandanus leaves, which, when her *waris* is present or expected, or where there is a chance of meeting him by accident, she keeps on her head, and pulls, if necessary, over her face. Most particularly she must never be seen by him while eating, and if she has to eat in his presence, she goes as far away from him as possible, pulls her hood over her face, and eats behind it. On encountering in the bush a party of which any relation a woman calls *waris* is likely to be one, she will leave the path and hide behind a tree till they have gone. I have often sat chatting with a group of women on the beach, when, at the approach of a party of men, some one will whisper '*Waris*', and immediately those who have hoods with them will cover their faces, and those who have not will disappear. This custom was still being observed with the greatest strictness throughout the area at the time of my visit. A remark deriding it, made by the native R.C. Mission teacher at Tabut, was the occasion for an outburst of feeling on the part of the women both of that village and of Kurtatchi (described on p. 459). But Mr. Gordon Thomas, in a communication written about a year later, states that it has been abandoned on the island of Pororan (1933, no. 44), and there is no doubt that it will shortly disappear altogether.

Further restrictions on the relations between a man and his mother-in-law and other female *waris* are as follows: They must not defecate within sight of one another (in the ordinary way no shame is attached to being seen in the act of defecating). They must not touch one another. They must not sleep in the same house. They must not chew areca-nut in the presence of each other. They must not speak to one another directly, but must converse through the wife.

They must not say each other's personal name, nor even a substitute name. To refer to each other in speaking to a third party, the term *waris* is used. When there is a child, the mother-

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881 688 754 knows how to 'make poison', and he will exercise his skill against the woman, so that she will shortly die.

881 514 The boys must have their only meal of the day early in the morning, before dawn. It is essential that they should have finished their meal before the women go out to relieve themselves, which they do as soon as dawn has broken; the fact that the boys are living a long way from the village is immaterial.

881 841 753 A woman who is menstruating may not cook taro for the novices, nor may any one else cook it in her hut. If this rule is broken the novices will become very ill, and will waste away till they are reduced to skin and bone. The taro must always be cooked while the children of the house are asleep. If a child cries while the taro is cooking, it must not be sent to the novices, or it would make them ill. While cooking for the boys a woman must stay in the hut all the time and watch the taro, she may not leave it even for a few moments for any reason whatever.

THE *WAPI* CEREMONY

881 574 When the time for the *wapi* ceremony approaches, word is sent round to a large number of villages within walking distance, inviting the men to attend. Enormous quantities of food must be provided for the visitors, for if the amount available is insufficient, serious trouble will ensue.

If there are a number of boys ready, and a sufficiency of food, a *wapi* ceremony may be held even if there are, in the villages constituting the group, boys waiting for the *watawutʃ*. But no *wapi* can take place for a long time after the final ceremony (*wasip-sip*) at which the hair is cut off. Boys who are of an age to put on the *upi* during such a period must wait.

The first of the two opportunities I had of witnessing the *wapi* ceremony occurred only a few days after I had taken up my residence at the village of Kurtatchi. Owing to some quarrel, the details of which I could not understand, no one from this village attended the ceremony, though they were apparently invited, as I was asked by several people why they had not come. It was held for the boys of the Hahon villages in the mountains between Soraken and Kunua. I received news of it from Mrs. Hadden, whose plantation hands had asked permission to attend.

After crossing the bay, we started inland from the coast near Soraken Plantation, being joined at intervals by crowds from other